The Fourth

SERMON

Preach'd before the

King and Queen,

IN

Their MAJESTIES Chappel at St. *James's*, on *Newyears-day*, $168\frac{5}{6}$.

By the Reverend Father *Dom. P H. E L L I S*, Monk of the Holy Order of *S. Benedict*, and of the *Engliſh* Congr. Chaplain in Ordinary to His MAJESTY.

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SIMON

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On *Newyears-day*, 168⅘

Poſtquam conſummati ſunt dies octo, ut circumcideretur puer, vocatum eſt nomen ejus JESUS. *Luc.* 2. 21.

When eight days were accompliſhed, for the circumciſing of the child, his name was called JESUS.

AFter the Evangeliſt in this Chapter had given us a ſhort Account of the Method and Oeconomy of our Redemption, and ſet down, as it were, in the Minutes, the more

more remarkable Circumſtances of our Saviour's Nativity, his painful Journey to *Bethlehem*, the more afflicting Rejection when he arriv'd there, his ſtill more ſtupendious condeſcending to be born in a Stable, and what ſurpaſſes all the reſt (according to the Meaſures of Humane Prudence) his Manifeſting and Revealing himſelf in the firſt place to the meaneſt and moſt contemptible ſort of Mankind, inviting poor *Shepherds* to adore him, and inſpiring them to become his firſt *Evangeliſts*: The Holy Penman, I ſay, of this Hiſtory, having by ſuch Degrees wrought up our Imaginations to ſo high a Point, ſeems as tho' he wou'd leave us there, leave our ſuſpended Minds to contemplate this great Viſion, leave us full of Wonder and Amazement, and concludes, *Omnes qui audierunt mirati ſunt.* All theſe Particulars were ſo exceeding marvellous, and all that heard them were ſo ſtrangely tranſported, as if nothing cou'd be added to the Subject of their Admiration, as if *Admiration* it ſelf could riſe no higher: *Mirati ſunt omnes.*

But

But the Continuance of his Narration, which is the Subject before us, renders all theſe complicated Miracles but *Seven days wonder*; for, *When the eighth day was come, that the child ſhould be circumciſed, his name was call'd* JESUS. That the Bleſſed Child was Circumcis'd, is an accumulative Miracle; a wonderful Diſpenſation of the Eternal *Father*, inflicting upon his Beloved *Son* the Puniſhment due only to the Rebellious *Slave*; a wonderful Severity of the Bleſſed Infant upon himſelf, voluntarily ſubmitting to the Rigour of the Law, which he had never violated, and taking the Badge of the Sin he had never contracted. But Oh! the more then Heroical Courage of his moſt tender *Mother*, aſſiſting at this Bloody Ceremony, without a Sigh, without a Tear, excepting thoſe which by neceſſity guſh'd at the ſame inſtant from her Heart, and from his Wounds; *For in every Part of the Child you may find the Heart of the Mother.*

But when the Child was Circumcis'd, that his Name ſhould be call'd JESUS, awakens

awakens us out of one Admiration into a
Pſal. 41. 8. greater; *Abyſſus abyſſum invocat*; The Abyſs of *Humility* calls upon the deeper and wider Ocean of *Charity*: Here the Eye of Reaſon loſes all Object, and only Love can *comprehend the height and the depth*, can fathom and meaſure the moſt extended, and moſt profound Operation of the Divine Goodneſs.

That the Child was Circumciſed, is a Miracle of Humility, exceeding that of being born in a Stable, that he takes upon him the mark of a Sinner, is more than aſſuming the form of Man; *Jam non ſolum formam hominis*, (cries the devout St. *Bernard*,) *Sed formam etiam habet peccatoris*; but while he makes light to ſpring out of darkneſs, and with the black Characters of Death, forms the bright name of *JESUS*, while from under the Cloud, and
Mal. 4. 2. appearance of Sin, *The Sun of Juſtice riſes to us, with Healing*, with Salvation *in his Wings*; while he appears ſo Beautiful in his Tears, ſo Lovely in his Sufferings, ſo Charming in the Vermilion of his own Blood,

Blood, (*Dilectus meus candidus, & rubicundus,*) ſo Amiable under the goring Knife, a Suffering Infant, but a Saving *JESUS:* O how theſe Conſiderations ſwallow up our Thoughts, tranſcend our Conceptions, leave all Created Underſtanding far below; and do you ſtill exſpect they ſhou'd be the Subject of my Diſcourſe, and of your Attention? No Chriſtian, I can only lead you to the Stable, which is now become an *Altar*, where the Lamb of God lies bleeding for your Sins, that is by your Hands; I only aſcend the Chair to imitate that Orator, who carried the bloody Garment of *Cæſar* into the Pulpit, I come only to ſhew you the Pretious Blood ſhed this Day, in the Circumciſion, and to acquaint you, that it is the Blood, not only of a *Cæſar*, yet that is an unſufferable proſpect of our Treaſon and Parricide; not only that of a Parent, or of a Brother, yet, that is a horrible ſpectacle to Fleſh and Blood; not only that of an injur'd, and wounded Friend, yet that would pierce a Heart which is not turned into Stone; but the Blood of a *JESUS*, a name above all Cant. 5. 10.

names, that comprehends all the moſt endearing Epithets, that compriſes all the terms of *Allegiance*, of *Friendſhip*, of *Love*, of *Honour*, and is a Sermon in a Word. And may the cries of this Blood (for that too has its Voice, *if your Ears are Circumciſed to hear it*) drown my Words, *for it* Hebr. 12. 24. *ſpeaks* (ſays the Apoſtle) *better things then that of* Abel: And may this Sacred Name plead for it ſelf unto your Hearts, whether my Voice can never reach, and which my Mouth cannot pronounce (according to 1 Cor. 12. 3. the Apoſtle) to your Inſtruction, *Niſi in Spiritu Sancto*, unleſs the Holy Ghoſt give motion to my Lips, force to my Words, and efficacy to my Doctrine; Let us implore his Aſſiſtance by her Interceſſion, who is ſo great a part of this Day's Solemnity; and who, as being the greateſt inſtrument in the Work of our Redemption, by bearing our Redeemer, is alſo the greateſt ſharer in his Sufferings, and the moſt concerned in the Honour of that name, which ſhe learned from the *Angel* when he ſaluted her, *AVE MARIA*.

Although

ALthough the Mercies as well as *the Judgments of God are unſearchable, and all his ways paſt finding out*; altho' when we contemplate his *ſupernatural Works*, Nature ought to be ſilent, and Reaſon plunge it ſelf into an *O altitudo*! *O the depth of the riches, both of the Wiſdom and Knowledge of God!* and joyfully deſpair of finding out the *Senſe of our Lord*, or reducing within the narrow compaſs of an Humane Mind, the Operations of an illimited Power, (which are not the Subject of a curious Diſquiſition, but of an humble Belief;) yet as far as a Created Underſtanding can dive into the great *Arcanum*, and ſecret Conduct of the *riches of that Wiſdom* in the Work of our Redemption, the Holy Fathers obſerve, that in it the Son of God propoſed to himſelf two excellent Methods, correſponding to our double Neceſſity. The one, by putting himſelf in ſuch a condition as might qualify him to deliver us from a *Sovereign Evil*, to which we became obnoxious by the Apoſtacy of our Firſt Parent: The other, by aſſuming ſuch a capacity as Rom. 11. 33.

might restore us to the forfeited possession of a *Sovereign Good.* This cou'd not be performed according to the rigour of Justice, but by the Person of a God, cloathed with the Nature of Man, which is my first Point: Nor according to the true Notion, and Rules of Satisfaction, without his submitting to the Penalty of Sin, as it was enacted by the Law of Circumcision, which is my second Point, and which merited to him the glorious Name of *JESUS*; a double Subject of your Royal Patience, and Favourable Attention.

I. The wounds of Humane Nature are so wide and apparent, that I need not bring any proof to evince what every one do's too much experience; or if any one be so insensible as to question whether our Nature be corrupted, at the same time he confirms it, and gives in evidence, that his is so. For it is impossible that a God *whose Nature is Goodness*, and *whose Works are perfect*, shou'd create us with such an Aversion to Good, such a Propension to Evil, so covered, and surrounded with imperfection, or put us in a condition

condition ſo diametrically oppoſite to the end of the Creation, and to the happineſs of the Creature. Wherefore, all thoſe Inſtances which prove us *miſerable*, demonſtrate that we are *Criminal*; for nothing cou'd defeat the Merciful Purpoſes of *the Divine Will*, but the voluntary abuſe of our own *Liberty*, which firſt ſets us in oppoſition to God, and renders us unworthy both of his *Grace* in this World, and of his *Glory* in the next; and then, as by a neceſſary conſequence Subjects us to Afflictions and Death here, and to Eternal Torments hereafter, *which is the Second Death.* Rev. 21. 8. Wherefore, *Magna miſeria*, (ſays St. *Auguſtin*,) *magnâ indiget medicinâ*, the extremity of our Condition required no leſs then an Infinite Skill, and an Omnipotent Hand to cure us, and our Servitude call'd for a Redeemer willing and able to perform two things, which no one cou'd do but himſelf; the Firſt to acquit us before the Divine Juſtice, of the Contract we had made with Death, to cancel the fatal Covenant, and reverſe the Sentence of our Condemnation; and *Secondly*, to reſtore

our

our Title to Eternal Happineſs, to level the
Epheſ. 2. 14 *Partition-wall*, to work us firſt into the favour, and then introduce us into the joy of our Maſter.

Now ſince both thoſe Divine Qualifications, the *Reconciling* and the *Meritorious Property*, are eſſential to, and inſeparable from the Perſon of a *Saviour*; it evidently follows, That no one could deſerve that Style, who did not unite in himſelf the Perfection of the Divine Nature, and the Innocence of the Humane. He was to be Man, the Rules of Juſtice requiring, that the Nature which contracted the Debt ſhou'd pay it, that the Satisfaction ſhou'd iſſue from the Principle which had committed the Offence: But upon the ſame account that he was to be *Man*, he was not to be a *Sinner*; for how can one Criminal juſtifie another? How can a Priſoner, loaden with Irons, enlarge his Fellows? How cou'd one that was already the Object of the Divine Hatred, and Subject of his Vengeance, plead the Pardon, or merit the Releaſe of all Mankind, having

having nothing to anſwer for himſelf, but ſtanding convicted of the ſame Treaſon?

He muſt therefore be Innocent, and Exempt from that Hereditary Stain which is in-born to every one, that after the ordinary manner deſcends from the Maſs of Corrupted Nature: But ſince he was to be Man of the ſame Stock which contracted the Stain, he was to be born of a *Woman*; but becauſe Man innocent, he was to be born of a *Virgin*, pure and unſpotted, as a Beam of Light flows from the Sun; and no more endamaging the Integrity of his Bleſſed Mother, then that do's the Cryſtal thro' which it paſſes, not violating, but illuſtrating. So clear is it, that the Redeemer of Man ought himſelf to be Man, and that *Man Innocent*. But, ſecondly, unleſs he were God too, it is as evident that he cou'd not be qualified for that Great Work; for by a Divine and Immutable Decree of ſtrict Juſtice, Apoſtate and Rebellious Man was ſentenc'd to a Death, ſevere indeed, but no leſs then Treaſon and Rebellion deſerve, an Infinite Puniſh-

Puniſhment; *Infinite*, I ſay, not in reference to the Puniſhment conſider'd in its own nature; for no Evil can be properly Infinite: or if it cou'd be ſo, yet a Finite Being, as ours, is not ſuſceptible, is not capable of an Infinite Suffering: Infinite therefore it muſt be as to its *Duration*, that is, Eternal, correſponding to Sin, which is of an Infinite Malignity, not in its own nature, being the Action, or rather the Deformity of an Action, proceeding from a limited Agent; but in order to the Object againſt which it is directed, the Infinite Goodneſs and Majeſty of God.

And ſince, in Criminal Matters, the Dignity and Excellency of the Perſon ſatisfying is the Meaſure of the Satisfaction; an Offence of an Infinite Enormity calls for an equal Reparation, and that for an Infinite Perſon to make it: Wherefore no leſs then the Perſon of God, in Union with the Nature of Man, cou'd expiate the Crime of Man againſt an offended God.

Such

Such is JESUS CHRIST; and ſo he makes good the Glorious Title of *Mediator between God and Man*, uniting both the Natures in one Perſon, *Suffering in what he borrow'd of us, but ſatisfying in what he had of his own*, (ſays St. *Auguſtin.*) As Man he Suffers, as God and Man he Redeems; as Man he pleads our Pardon, but merits it as the Perſon of a God; as Man he ſheds his Precious Blood, and in this Days Suffering begins the painful Journey of the Croſs. But theſe Drops iſſuing from the Veins of an Incarnate Divinity, are of an Ineſtimable Value, of an Infinite Price, and alone wou'd be a *plentiful Redemption*: *Sed amanti nihil ſatis*: As where Nature finiſhes, Grace do's only begin; ſo the higheſt Point of Natural Love is but the Foundation of the Divine; and my Second Point will ſhew, that the Score of *Love* is longer then that of *Sin*, and that the Circumciſion was but the firſt Line, the beginning of the one which might have been the full Payment and Period of the other.

II. *When the eight days were accompliſh'd, that the child ſhou'd be circumcis'd, his name was call'd* JESUS. But was not his Name call'd ſo *before he was conceiv'd in the womb?* The *Angel* verifies the thing, and St. *Bernard* gives the Reaſon; *Becauſe* (ſays he) *it was not an Additional, but an Eſſential Appellation: Innatum eſt ei nomen, & non inditum.* Other Children are nam'd after they are born; and if a St. *John Baptiſt*, or perhaps a *Jeremy*, were privileg'd to receive it before, yet it was after they were conceiv'd in the Womb; for that which has no *Being*, can have no *Name.* But ſince JESUS receiv'd the Style of a *Saviour*, before he aſſum'd the Nature of Man, we learn from the ſame Father, that it flow'd from his Eternity, and was the Property of his Divine Perſon: *A naturâ propriâ habet ut ſit ſalvator.* But then what Relation between this Glorious Title, and the Ignominious Badge of a Sinner? Was the Circumciſion ſuch a neceſſary Circumſtance, that from the Date of that Penal Ceremony, that Mark of Servitude, he

S. *Bern.* Serm. de Circumc.

Ibidem.

he ſhou'd Calculate the Beginning of his Reign? Was Subjection to the Law the propereſt Matter to inſtance in the firſt Act of his Sovereignty? or the Dying his Purple in his own Blood, a Demonſtration that he was the Prince of Peace? In fine, What had a JESUS to do with Circumciſion? or what had Circumciſion to efface in a JESUS?

I am not ignorant that Circumciſion was to the *Jew*, what Baptiſm is to the *Chriſtian*, and the Means of taking off Original Sin from all the Male-kind deſcended of *Abraham*, with whom that Covenant was made. I know it was a diſtinctive Character by which the Receiver was matriculated, and entred into the People of God.

But theſe Reaſons do not ſubſiſt in the Perſon of JESUS, who, as the Son of God, ought not to wear the Mark of Servitude; as Original of Innocence, was incapable of that of Sin; and as a Re-

deemer, *his hour was not yet come.* Indeed he Enacted that Law, but for Sinners; he Enacted the Law, *ſed Princeps legibus ſolutus eſt*; But Princes are not ſubject to the Laws they make, farther then their great Prudence judges it expedient to condeſcend to the Infirmity of the Subject. Here I begin to ſee Light, and to diſcover the admirable Methods of the Divine Wiſdom in the Oeconomy of our Redemption, mixing and (as I may ſay) confounding the Power of the Divine Nature with the Weakneſs of the Humane, to expreſs the otherwiſe Incomprehenſible Union of the Two Natures in the Perſon of JESUS. And of this we have as many Proofs, as there are Circumſtances in his Nativity, Paſſages in his Life, and Prodigies at his Death. But I muſt not exceed the Limits of my Time, and ought not to tranſgreſs the Bounds of my Subject; wherefore, to keep cloſe to the Matter: For this very Reaſon the Glorious Name of JESUS is joyn'd with the Pain and Ignominy of the Circumciſion, the

Style

Ulp. & J. C. paſſim. Vid. *D.* Johnſton *of Government*, cap. 19. Licet legibus ſoluti ſumus, tamen ſecundum leges vivimus. Inſtit. quib. mod. Teſt. infirm.

Style of a God with the Character of a Sinner, that while the afflicting Ceremony ſpeaks him true Man, the Name of Saviour may proclaim him true God, and oblige us to acknowledge, that if he level himſelf to our low Condition, it is to raiſe it; if to our Weakneſs, it is to ſtrengthen it; if to our Slavery, it is to redeem it; if to the Appearance and Image of Sin in the Circumciſion, it is to apply the Antidote in the Name of JESUS.

Thus when Eight Days were accompliſh'd for the Circumciſing of the Child, his Love carried it above his Power, and the Child was Circumcis'd; had he pleaded his Exemption as innocent, he wou'd have rent *the Vail* before the proper time, *and laid open the Myſtery, a ſeculis abſconditum*, which was to be hidden from the World till his laſt expiring on the Croſs: Had he over-ruled the Law by his abſolute Authority, he wou'd not have acted conſequently to his Commiſſion, which was *not to annul, but to fulfil it*, not to Col. 1. 26. Matth. 5. 17.

to vacate, but to improve the Shadow into the Subſtance, the Figure into the Reality, the Corporal Circumciſion into the Spiritual, the Law of Severity into that of Mercy, a heavy Yoke into a light Burthen, the Laver of Blood into the Baptiſmal Ablution, and as *in re*, ſo *in nomine*, and therefore *his Name was call'd* JESUS. For before that Inſtant, his Appellation was only Prophetick, σώσει, ſaith the Angel, *He ſhall ſave his People*; but now, he enters upon his Province, he begins the Work of our Salvation, he officiates as a Saviour; for ſince he reſolv'd to fix no period to the vehemency of his affection, nor ſtem the current of his Blood, while there was a drop left in his Veins, he look'd on the Croſs as at vaſt diſtance, a Thirty three Years Journey, before he cou'd arrive to *the deſir'd Chalice*; he thought the Hours, the Days, the Years wou'd come on ſlowly, and with Lead upon their Feet, and therefore tranſported with the impatience of a Lover, he reſolves to ſet out early, and by a Stratagem of Love he converts the

Matth. 1. 21.

Stable

Stable into a *Calvary*, the *Manger* into an *Altar*, the Circumciſion into Crucifixion, writing himſelf a JESUS in the Characters of his own Fleſh, and in the Tincture of his own Blood: But to leave a Stock for Multiplication, for the matter of a greater Suffering, and a more copious effuſion, he makes the Wounding Knife only a Prelude to the gauling Scourge, to the piercing Nails, and to the ſearching Spear, when the true *Mount Calvary* ſhou'd finiſh what *Bethlehem* began, and whom that City beheld, not only rejected, not only born, but alſo bleeding in a Stable; *Jeruſalem* ſhou'd one Day ſee rejected in the prime of his Life, and Glories; and at laſt, *Extra portam paſſum*, once more *ſuffering without the Gates.* Hebr. 13. 12.

Et nunc filiæ Jeruſalem egredimini. *And now ye Daughters of* Jeruſalem, the Spouſes of the Lamb, whom he affiances in his own Blood, *come forth, and behold* a moſt doleful, and calamitous ſpectacle, which at the ſame wounds the Eye, and the Heart

Heart, forces your Compaſſion, and exacts your Affection, if your Breaſts are not harder than the *Flint* that made the Wound. *Egredimini*, draw all your Soul into your Eye, and behold your Beloved in the firſt dawning of his Life, lying upon the brink of Death, ſtruggling for that little Breath he had ſcarcely receiv'd, and groaning under thoſe Wounds which perhaps wou'd be Mortal, were not his Love Immortal; Wounds that Crown him as a Sacrifice to the Altar, not to live longer, but to die later, and to ſuffer more.

He was *deſcending from* Jeruſalem *to* Jericho, and behold, at the very ſetting out, he is fallen into unmerciful Hands, and more cruel Hearts, which neither the Tenderneſs of his Age can mollifie, nor the Majeſty of his Countenance can deter, nor the Rhetorick of his Tears can perſuade, nor the ſweetneſs of his *Name* can charm; but having wounded him, left him weltering in his own Blood; *Semi-*

vivo

vivo relicto, and half dead, they walk away as if they had no hand in the Parricide, *They wipe their Mouths, and cry, What have we done? Egredimini*, and will no body come forth? Will no pious *Samaritan* make a halt? Will no one turn from his wicked Courſes, or ſtep aſide out of the Paths of Sin, to bind up his Wounds, to wipe off his Tears, to aſſuage his Pains? Will no body purſue the Aſſaſſins? Will no body ſeiſe the Guilty Hands? When any unfortunate Accident befals a Child of yours, the Houſe is preſently in an Uproar, your Cloſets fly open, your Cabinets are rifled, every Hand is fill'd with Cordials, neither Expence nor Diligence is ſpar'd: And behold the Child *JESUS* wounded, and all for your ſake; ſtill Naked in the Poor, ſtill Bleeding in the Hearts of the Widow and of the Orphan, and calling upon you, not for your Silks or Velvets, the gaudy Trappings of wanton Luxury, but for a caſt Garment to cover his Nakedneſs, to ſtanch his Blood; but

your Wardrobes are full, and your Hands are empty: Calling upon you, not for your high Cordials, your Pearl, or your Bezoar; but only for a ſmall ſprinkling of *Oyl* and *Wine*, that is, the common Elements to ſuſtain Nature; and yet *the Little ones*, and in every one of theſe no leſs then a *JESUS*, *ask Bread, and there is no one to break it to them.* This unnatural Cruelty of yours opens his Wounds afreſh, and *the Lamb that was ſlain from the beginning of the World*, thro' your want of Charity and Compaſſion to his and your own Fellow-Members, will bleed to the end of it.

Lam. 4. 4.

Rev. 13. 8.

But had any one treated, I do not ſay a Child or a Parent, I do not ſay a Relation or a Friend, but even a Servant of yours, half ſo outragiouſly, all the Neighbourhood wou'd be rais'd againſt him, Vengeance wou'd overtake him as ſwift as Lightning, and fall upon him like Thunder. But here is a *JESUS*

SUS wounded, and no body concern'd; a *JESUS* wounded, and no body did it; no Inqueſt is made after the Murderers, no Juſtice lays hold on them: And what can be the reaſon of this Inſenſibility, but that you are all Complices in the Crime? And for a Proof, *Manus veſtræ plenæ ſunt ſanguine*, *Your hands are* ſtill *full of* his *blood.* For while you perſecute the Godly, while you defame the Innocent, while you charge them with Crimes in their Morals and Religion, Crimes of your own Invention; while you draw the Sword upon your Brother for private Revenge, while you expoſe your ſelves to ſuch Exceſſes as blunt your Reaſon, and ſet an Edge upon your Paſſions, you ſhed the Blood of *JESUS*, but ſhed it in vain, not to make the Price of your Redemption, as in this Days Solemnity; but to evacuate and fruſtrate it, and to leave your ſelves (according to the Apoſtle) *no more ſacrifice for ſin.* Iſa. 1. 15. Heb. 10,26.

For it is a First Principle in Christian Divinity, and an unquestionable Point of our Religion, That as nothing cou'd draw the Son of God out of the Bosom of his Father into this Vale of Tears, beside the Redemption of Mankind; so nothing cou'd make him suffer in it, but the Sins of Man. It was not therefore the Rigour of the Law which subjected him to the Circumcision: For, as the Law-maker, he was Superiour to the Law; and, as Innocent, he was exempt from it; (*The law is not made* (says the Apostle) *for the just, but for the unjust:*) But more forcibly to *recommend his great Charity* to us, and to antidate the Torments of the Cross, he abandons himself into the Hands of Sinners. His Love was only Consenting and *Passive*; but our Hands were the *Actors* in the Tragedy: And O that our Eyes were so too! But we stand insensible without Emotion, without Compassion, without a Tear, looking on him we have

1 Tim. 1. 9.

have pierced. We look upon the Annual Revolution of this Solemnity as a meer Ceremony; We keep it too, but as the Heathens did their *Newyears-day*, to Conſecrate their Vices. It is our Jollity marks out our *Calendar*, not our Devotion; and we owe even the Memory of our Feaſts to the Regularity of our Exceſſes.

But the time was (my Brethren) when Grief ſate upon the Face of every Chriſtian, for the Suffering of a Chriſt; when *Love* as well as *Compaſſion* bathed their Eyes in Tears, for this *Earneſt* of our Redemption; when a ſenſe of Gratitude oblig'd them to enter into themſelves, to withdraw into their Cloſets, to ſpend this Day in Prayer, to ſhew they intereſs'd themſelves in the Sufferings of a *JESUS*, and hop'd to reap the Fruit of this Bleſſed Effuſion: When the Memory of the ancient Circumciſion which *JESUS* ſubmitted to, put them in mind of the Spiritual you ſtand oblig'd.

lig'd to, and which, in your Baptiſm, you ſolemnly promis'd, you ſolemnly vow'd to perform; to diveſt your ſelves
Rom. 6. 4. of the *old man*, and *to walk before him in the newneſs of life*; to circumciſe every Concupiſcence, to paſs the Razor over every Superfluity, and, in fine, to conform to the Example of this Day, to Conſecrate your tendereſt Infancy to Mortification, to ſeal up the Fountain of Corruption, or at leaſt to check the Efferveſcency of Nature with the Practices of Penance and Abſtinence, and to render your maturer Age a continual Martyrdom; *Vita Chriſtiani juge Martyrium.* But alas! the Old Law is come upon us again; we are waſh'd, but we are not cleans'd; we are *cur'd*, but we are
Jer. 51. 9. not *heal'd*; *Curavimus Babylonem, & non eſt ſanata*; and the Blood of JESUS cannot ſo faſt wipe off our Stains, as we put new ones in their places; we conſider as little the Importance of this Blood, as when it was firſt applied to us, we knew not when we made our

Baptiſmal

Baptiſmal Promiſes, and know not when we ſhall perform them: We can give no better account why we took the Livery of Chriſt, then why we wear ſuch Garments, becauſe (forſooth) it is the faſhion to be Chriſtians, an Honour tranſmitted to us from our Anceſtors, and while we can ſever the *Title* from the *Burthen*, the *Name* from the *Duty*, our Pride and Reputation is concerned to keep it up. But the attempt is as vain as it is impious; for if *Circumciſion* muſt make way for the name of *JESUS*, *Suffering* muſt merit the name of *Chriſtian*; *If it behoved Chriſt to ſuffer before he cou'd arrive to that Glory*; what an irrational fondneſs is it to promiſe your ſelves the End without embracing the Means? If Humility be only Crown'd, what reward muſt Preſumption expect? If Innocence be treated ſo ſeverely, what Puniſhment is reſerv'd for the Impenitent Sinner? If Chriſt ſubmitted to the rigour of the Law, what Torments do's the Chriſtian deſerve, who *feigns Labour in the Precepts* Luc. 24.26.

cepts of the Goſpel, who repines at the *eaſie Yoke*, and ſhakes off the *light Burthen*, who applies to every Commandment of God, and his Church, the *Capharnaites Durus ſermo, This is a hard Saying, that is a hard Leſſon, this is a Humane Impoſition; that I cannot do, this I cannot underſtand,* Pſal. 35. 4. and therefore *will not underſtand to do well*;

But theſe (O Bleſſed JESU) were the Corruptions of the *Old Man*, the Exceſſes of the *Old Year*: But ſince thou, O *Second Adam*, haſt vouchſafed by thy Pretious Blood to waſh off the *reproach of* Egypt *from us*, O Divine Infant, to ſanctifie the firſt Period and Entry of the New-born Year, we reſolve to deſiſt from our ancient Practices, to change our ancient Courſes; *Renovari ſpiritu mentis noſtræ, to be renew'd in the ſpirit of our* Eph. 4. 23. *mind*, in our Opinions, in our Sentiments, in our Judgments, as well as in the Conduct of our Lives. We renew the Covenant of a Spiritual Circumciſion we made

made with thee in our Baptiſm; and according as thy Word adviſes, we intend to make it the principal Buſineſs of our Lives, and *to grow old in the ways of thy commandments.* A hearty Sorrow for the Offences of the Old Year, and a firm Purpoſe of Amendment for the New, is all the Return we can make thee for the ineſtimable Preſent of this Day. With moſt humble Acknowledgments we accept, and offer it again to thy Eternal Father, as the Firſt-fruits of our Redemption from Sin, and as an Earneſt of that Glory which is promis'd us in the Name of JESUS: *Which I beſeech God of his Infinite Mercy to beſtow upon us, thro' the Merits of* JESUS. Amen.

FINIS.

A Catalogue of Books Printed for *Henry Hills*, Printer to the King's moſt Excellent Majeſty, for his Houſhold and Chappel, 1686.

REflections upon the Anſwer to the *Papiſt Miſ-repreſented &c.* Directed to the Anſwerer. *Quarto.*

Kalendarium Catholicum for the Year 1686. *Octavo.*

Papiſts Proteſting againſt *Proteſtant-Popery.* In Anſwer to a Diſcourſe Entituled, *A Papiſt not Miſ-repreſented by Proteſtants.* Being a Vindication of the *Papiſt Miſ-repreſented* and *Repreſented*, and the *Reflections* upon the Anſwer. *Quart.*

Copies of Two Papers Written by the late King *Charles* II. Together with a Paper Written by the late Dutcheſs of *York.* Publiſhed by his Majeſty's Command. *Folio.*

The Spirit of Chriſtianity. Publiſhed by his Majeſty's Command. *Twelves.*

The firſt Sermon Preach'd before their Majeſties in *Engliſh* at *Windſor*, on the firſt *Sunday* of *October* 1685. By the Reverend Father *Dom. P. E.* Monk of the Holy Order of S. *Benedict*, and of the *Engliſh* Congregation. Publiſhed by his Majeſty's Command. *Quarto.*

Second Sermon Preached before the King and Queen, and Queen Dowager, at Their Majeſties Chappel at St *James's*, *November* 1, 1685. By the Reverend Father *Dom. Ph. Ellis*, Monk of the Holy Order of S. *Benedict*, and of the *Engliſh* Congregation. Publiſhed by his Majeſty's Command. *Quarto.*

The Third Sermon Preach'd before the King and Queen, in their Majeſties Chappel at St. *James's*, on the third *Sunday* in *Advent*, *Decemb.* 13. 1685. By the Reverend Father *Dom. Ph. Ellis*, Monk of the Holy Order of St. *Benedict*, and of the *Engliſh* Congr. Chaplain in Ordinary to His Majeſty. Publiſhed by His Majeſties Command. *Quarto.*

Sixth

Sixth Sermon Preach'd before the King and Queen, in their Majesties Chappel at St. *James's*, upon the first *Wednesday* in *Lent*, Febr. 24. 1685. By the Reverend Father *Dom. Ph. Ellis*, Monk of the Holy Order of St. *Benedict*, and of the *English* Congregation. Publish'd by his Majesty's Command. *Quarto.*

An Exposition of the Doctrine of the Catholic Church in Matters of Controversie. By the Right Reverend *James Benigne Bossuet*, Counsellor to the King, Bishop of *Meaux*, formerly of *Condom*, and Preceptor to the *Dauphin:* First Almoner to the *Dauphiness.* Done into *English* with all the former Approbations, and others newly published in the Ninth and Last Edition of the *French.* Published by His Majesties Command. *Quarto.*

A Sermon preach'd before the King and Queen, in Their Majesties Chappel at St. *James's*, upon the *Annunciation* of our Blessed Lady, *March* 25. 1686. By *Jo. Betham* Doctor of *Sorbon.* Published by His Majesties Command. *Quarto.*